Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

ARCHBISHOP SECKER, ON ANGER.

We continue, from our last paper, a few extracts from the excellent Sermons of Dr Secker, on the *excesses* and *remedies* of Anger. It will be remembered, that this eminent Divine, who by his learning, moderation, and piety, was an ornament to the Church, in which he held so distinguished a rank, maintained for some time a controversy with Dr Mayhew, on the subject of introducing Episcopacy into America, under the auspices of "the Society for Propagating the Gospel," &c. The measures of this Society were warmly opposed by Dr Mayhew, and vindicated by Dr Secker. Dr Mayhew himself in noticing some passages in his opponent's letter, says.

"This is written in such a candid, sensible, and charitable way, as does the author great honor, shows the amiable spirit of Christianity in an advantageous light, and is worthy of the pen of a metropolitan, whose moderation is not the least shining part of his respectable character." *

In the sermon, from which we have already quoted, having with the hand of a "Master of Morals," exposed the *abuses*, Dr Secker thus speaks of some of the *remedies* of Anger.

One is, that we avoid forming refined and romantic notions of human perfection in any thing. For these are much apter to heighten our expectations from others, and our demands upon them, than to increase our watchfulness over ourselves: and so every failure provokes us more highly, than it would have done else. A sense of things, too delicate for our nature and the state in which we live, is no accomplishment, but an infirmity. And overstrained notions of friendship or honor, or any virtuous attainment, constantly do harm. For if we fancy ourselves arrived at these heights, we shall resent it as profanation, when the rest of the world treat us as being nearly on the level with them; which yet they certainly will. And if we go to measure those around us by these ideas, we shall look on persons, whenever we have a mind to do so, as monsters not to be supported, who, in a reasonable way of thinking, would appear very tolerably good people. We should therefore endeavor, by frequent reflection, to form a habit of judging with moderation concerning our neighbors and ourselves. Man is a fallen being, defective in his understanding, and depraved in his inclinations; placed in circumstances, in which many things call him off from what he should do, many things prompt him to what he should not do; and often, before he hath well learned to distinguish one from the other, or too suddenly for him to apply the distinction rightly.

Now only reflect, when a multitude of such creatures as these, are put to live together, with interests and appetites, humors and fancies, interfering every hour; what a number of wrong actions must of course be continually done, and some of them very wrong: which yet may be attended with such alleviations, that even a superior faultless nature, looking down upon our earth, would by no means impute all that was amiss, as heinous guilt to the persons that did it. This, however, is no reason, why we should indulge ourselves in failings; for wilful indulgence is always criminal. But it is a strong reason, why we should not be bitter against others, on finding them such, as we had cause to expect they would be: but receive a large share of uneasiness from them contentedly, and a small one, with thankfulness that it is no greater; especially considering, what we can never bear in mind too much, that no one of us is that superior faultless nature, which I have been supposing; but each of us a poor frail being, with the seeds in him at least of all the vile actions, that we charge upon others: and on the whole perhaps as bad, perhaps even worse than some of those at whom we are so vehemently exasperated.

Almost every one is apt to join some notion of peculiar dignity to his own person: and to imagine, that offences are greatly aggravated by being committed against him: that his character and concerns, his family and friends, his opinions and taste, ought to be treated with a singular degree of regard. But then really we should remember, that multitudes besides may just as allowably think the same thing of theirs; indeed that all men are as dear to themselves, as we can be to ourselves: which brings us back so far upon the level again. And the serious consideration of it must surely convince us, that our common interest, as well as duty is, to think and act mildly; that "pride was not made for man, nor furious anger for them that are born of a woman." †

Other directions must be given more briefly. One is, not to indulge ourselves in any sort of over great niceness and delicacy: for it hardly ever gives real pleasure, and it furnishes perpetual occasions of disgust and fretfulness. Another is, to avoid inquisitiveness after materials for anger to work upon. It is better not to hear of every little wrong thing that is done about us, or said of us. And therefore we should never encourage persons in the officiousness of acquainting us with them needlessly: but always have some suspicion of such as are peculiarly forward in it. For innumerable are the friendships and agreeable acquaintances, that have been broken off, and the resentments and animosities raised, by tales and insinuations of this kind, either wholly or in part false: or idle and trifling, though true. Two other important rules, and closely connected, are: first, never to engage by choice in more business, than we can easily manage; for that, by causing hurry and frequent miscarriages, will certainly cause vexation and peevishness: then, to preserve a steady attention to what we do engage in. Men are often grossly negligent of their affairs: and afterwards furiously angry at those disorders in them, for which they themselves are almost, if not quite, as much to blame, as others. Now regular care would have prevented mismanagement; which alternate fits of remissness and rage will never do. Indeed, we should obviate, as far as we can, everything, that we find apt to ruffle our minds: and carry the precaution down even to our diversions and amusements. For some of these have often so very bad an effect upon the temper, that not to apply so easy a remedy as laying them aside, is really inexcusable. Another material thing to be shunned, is familiarity with passionate persons: not only for the very plain reason, lest they should provoke us, but also lest their example should infect us. "Make no friendship with an angry man, and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul." * But to converse with those, who are of mild dispositions, to observe how they take things, and be advised by them how we should take them, will be of unspeakable service.

These are preparations before danger. When it approaches near, the main point is, to recollect, how dreadful it would be to give way and lose ourselves, and to resolve that we will not. Towards keeping this resolution, we shall find it one great preservative, though it may seem a slight matter, not to let the accent of our speech, or any one of our gestures, be vehement. For these things excite passion mechanically: whereas a *soft answer*, the Scripture tells us, *turneth away wrath*: † composes the spirit of the giver himself, as well as the receiver of it. Also making use of the gentlest and least grating terms, that we can, will be extremely beneficial: and accordingly it follows there, that *grievous words stir up anger.*

* Prov. xxii. 24. Prov. xv. 1.

* Mayhew's Remarks on an anonymous pamphlet.
† Eccles, x, 18.

BIGOTRY AND LIBERALITY IN SCOTLAND.

In the Register for Nov. 20, 1830, we inserted, with some remarks of our own, part of a Letter to Rev. Gavin Struthers, an Orthodox minister of Glasgow, written by Rev. George Harris, pastor of the Unitarian Church in that city, in consequence of the former's refusing to attend a funeral with the latter, on the ground of difference as to religious opinions. We have since received the *seventh* edition of the Letter, together with "An Expostulation," by Mr Struthers; and also an able sermon by Mr Harris, "On Christian Worship," which, with the Notes appended to it, affords a perfectly satisfactory answer, not only to the Expostulation, but to every argument for the supreme religious adoration of Jesus Christ. This discourse we should be glad to see published in our own country.

It appears from these publications, that Orthodoxy exhibits the same exclusive spirit in Scotland, as in America; and that, as a natural consequence, it is, in that country as well as in this, growing unpopular with the more intelligent and sober classes of the community. One fact we find stated in the last edition of Mr Harris' Letter, which particularly gratifies us; and it is for this chiefly that we have now adverted again to his pamphlet. It is as follows:

Since the first edition of this pamphlet was published, the author has met with the following account of the proceedings of the Town Council of Edinburgh, in relation to a Unitarian Christian. They admirably contrast with the conduct, which has occasioned this publication. They are honorable alike to the respected individual to whom they relate, as also to that assembly of which he has been elected a member. One person, indeed, was found there also to utter the sounds of intolerance, but they found no response in the minds of the Council. Virtuous and honorable character, and not the belief or the mere profession of a creed, was deemed the best passport to social distinction, and friendly intercourse. The author is satisfied the people of Glasgow will not sanction by their approbation a different measure of public worth, which would prefer profession to practice, and would exclude the honest whilst it sanctioned the time-serving.

"On the presentation of the leet of the Incorporation of Surgeons, a most important discussion took place.—Bailie Blackwood said, that though he did not intend to move that the first three of this leet should be struck off, still he could not approve of the gentleman at the head of it, as being qualified to be a member of the Council. He held religious opinions, which he could not approve of, and which he thought disqualified him from acting as a member of the Council. He felt no animosity to Dr Gairdner, but he considered, that, by the statutes of the land, the Council were bound to allow only the most *godly* persons to be admitted in their number. In his sense of the word *godly*, it applied to persons who were of the Established Religion of the land, and not to individuals such as Dr Gairdner, whose religious opinions differed from the doctrines of the Church, in fundamental points!—Deacon Wood, in a most excellent speech, defended the leet of the Surgeons. He said that the leet, and the person at the head of it, were the unanimous choice of a very full meeting of the College. Dr Gairdner was a person, whom the Incorporation highly respected, and who had on all occasions conducted himself with the utmost honor and integrity. He was, therefore, considered fully qualified to be their head, and to discharge his public duties in the Town Council. He hoped the day was gone by, when a man was required, before taking office, to go over his Catechism, and to be asked, whether he was an Episcopalian, Unitarian, or Methodist. He considered Dr Gairdner as indeed a godly man, though he differed from him in religious opinions. In respect to the Established Church, he was sure, that though he dissented from it, he would support, with all his power, the exercise of the patronage of the Council in favor of the best clergymen to fill the city charges. He concluded by moving, that the first three be given.—Mr Gordon Brown, in seconding this motion, stated, that he was always friendly to the giving to the Incorporations the first three on their leets, and to the principle on which this conduct was founded, that the public bodies themselves were the best judges of the qualifications of those who were to represent them. The objection to the exercise of office on account of religious opinions, was connected with the great question of civil and religious liberty; and he hoped that the manner in which the distinguished person at the head of his Majesty's Councils had acted, in the settlement of the Test and Corporation Acts, and of the claims of the Roman Catholics, had set this subject forever at rest. He should be sorry that this topic should be again revived in a Burgh Council. He was acquainted with Dr Gairdner, and he knew him to be a most honorable person, and fully qualified to discharge his public duties in the Council.—Dr M'Lagan wished to bear testimony to the integrity and undoubted honor of Dr Gairdner. Though opposed to him in religious opinions, he knew no man who knew or studied his Bible more closely than he did. He was in every way entitled to be called a godly man, in so far as good conduct and excellent practice qualified any man to that epithet. He would never himself prefer a man, who hypocritically acquiesced in the Established Religion of the country, and attended the Church, but who showed that he had the form of religion without the power, to the person who could not conscientiously conform, but whose life was unblemished and honorable. He would therefore recommend Dr Gairdner, as a person of honorable and honest principles, and who would act in such a manner as would do credit to himself and the Council.—After some further discussion, the Council adopted the motion of Deacon Wood, to give the Surgeons the man of their choice."

[For the Christian Register.]

UNITARIAN OPPRESSION.

Mr Editor,—The subjoined article, on which I propose to offer some remarks, is from the Spirit of the Pilgrims for February, 1831.

Extract of a letter to the Secretary of the Massachusetts Missionary Society.

The following extract exhibits the trials which some of the feeble churches of Massachusetts have been called to suffer, as also the artifices to which their adversaries are willing to descend in order to accomplish their favorite measures.

"This people have passed through the same trials that have been so common of late to many Orthodox churches in this part of the Commonwealth, *to wit*, they have been exiled from a beautiful church to make room for Unitarianism—have lost their church furniture and their church Records. The last oppressive act they have felt was the taking away of their Records. This was done since my ordination. The manner in which they were taken renders the case more aggravating. The circumstances were these. The Unitarian society requested of my church the privilege of looking at the records for the purpose of taking a memorandum of dates, &c. Permission was granted them to call and see them at my study. Accordingly a committee of three called upon me, and stated that their '*only object*' was that stated above. Accordingly I produced the book. As soon as they had the Records in their hands, one of their party steps out of the door, and returns immediately with a sheriff, who stood waiting and in readiness to seize the book. He embraced the opportunity thus afforded him by stratagem, and took it by a writ of replevin. This took place about the first of October. Since then we have enjoyed repose."

As the foregoing extract is the statement of the party concerned, and one, too, who conceals his name and place of residence from the public, I must be excused, Mr Editor, for making some deduction from its credibility, and particularly in that part which imputes falsehood to the Committee. If the transactions complained of are truly represented, why conceal the names of the accuser and the accused? The course pursued, beside creating distrust as to the faithfulness of the narrative, compels the belief that it was intended to make any reply impossible.

But passing by these circumstances, take the article as it stands, and to what does it amount? What is meant by a Church being *exiled*? This assertion has been often made in Orthodox publications in regard to various places, and many good people do verily believe that the laws are such that Unitarians can, and do, vote the Orthodox out of their pews, and compel them to build a new house. Women, in particular, who cannot attend parish meetings, and see and hear for themselves, are told so by the designing; and those who have too much character to circulate such falsehoods, do not seem anxious to counteract the delusion. I have been shocked to observe in Orthodox publications, that at the meetings called "Conferences of the Churches," ministers of the gospel of truth, have stated it as a fact, that their Churches had been *exiled* from their place of worship,—the truth being nothing more than that, being a minority of the owners of the building, they had voluntarily left the parish in anger, because the majority would not suffer them to rule! Is such language calculated or intended to convey truth to those who are ignorant of the facts? And to those who are not ignorant of them, is it calculated to teach honesty and fair dealing? And are not such publications, having the implicit confidence of thousands, calculated and intended to confirm and strengthen the misapprehensions of the thoughtless and uninformed? Surely there can be no *religion* in such management.

Comparing this story of the Rev. Unknown with similar statements, in which the places have been designated, there can be no doubt, that this is indeed one of the cases, "that have been so common of late," of which the following is a history common to most of them.

An Othodox clergyman, by the use of an Orthodox creed, excludes all from his Church but Orthodox converts. Having avowed their faith in that creed, many are made to believe that any change of opinion is a breach of their vows, and will be followed with everlasting perdition; so that a majority of the Church are likely to be always Orthodox. In the mean time the clergyman goes on from year to year preaching Orthodoxy, exchanging frequently with Orthodox ministers, and with them only. The people are told that a denial of any article of their creed, is infidelity; that Unitarians are infidels and worse than infidels; that they reject revelation, and set up human reason in its place; that they wrest the scriptures to their own destruction, deny the Lord that bought them, and preach damnable heresies, bringing on themselves swift destruction; that what they call religion is nothing but cold philosophy; that they consider Jesus Christ as only a sinful and imperfect man, and Belsham and other Socinians are quoted to prove it; that they rely on their own merits, and expect to claim eternal happiness as the just reward of their own righteousness; and that a mere outward morality is all they hold to be necessary. The people are cautioned against hearing Unitarians, and against reading their books; sometimes by asserting that their doctrines are captivating, and easily take root in the corrupt heart; and sometimes, that Unitarians are hypocrites, preaching one thing and believing another; with many other things equally untrue, which the recollection of thousands will readily supply.

In many cases, probably in most, the clergyman is very sincere, and actually believes all he says of Unitarian Christians. The Westminster Catechism was early taught him as tantamount to the Bible, and he honestly believes that he runs no hazard of falling into error, so long as he faithfully adopts the Commentaries of Scott. He reads the Recorder and the Spirit of the Pilgrims, and other works which he is assured are conducted and patronized by learned and pious Christians, and he cannot imagine that what he supposes to be the doctrines of the Reformation, and of our pious forefathers, can possibly contain a particle of error. As he grows older, his zeal is less and less according to knowledge; he becomes more and more the instrument of his party, and, in some instances, gives himself up to be the tool of any Orthodox emissary, whether man, woman, or boy, that chooses to intermeddle with the affairs of the parish.

Meanwhile, a large proportion of his hearers, though they respect the honesty of their minister, and are sensible of his many good qualities, have chosen to *think for themselves*, on a subject of such importance. They have ventured to trust to *their own* judgment in examining and understanding the Bible. They have come to the conclusion, that their *own* human reason may be quite as useful *to themselves* as the human reason of any other men. Although denied the privilege of hearing the other side, they have chosen to search Unitarian books, and to compare them with the scriptures, and are fully persuaded that Unitarianism, as embraced in this country, is the doctrine contained in the bible.

In such a state of things, men's judgments have differed as to the course proper to be pursued. In some instances they have sacrificed their love of peace to the maintenance of their most valuable rights, and have sought a remedy by appeal to the proper tribunals. In most cases however the sacrifice has been the other way. A Unitarian majority have peaceably attended church from year to year, to hear themselves grossly insulted and misrepresented by the speaker, and to receive the significant and exulting sneers of some fifteen or twenty male and female zealots, who seem to have nothing else in particular to engage their minds. They have quietly paid their taxes, and borne, as well as they could, the nightly slanders of the uncharitable, and the more dreadful, because honest, aversion and coldness of their former friends and companions. In many places this state of society still continues. In many others, vacancies have been made, by the death, incapacity, or removal of the clergyman, and the parishes have been called on in Providence to choose a successor.

Now it is the conduct of Unitarians on such occasions, that has exposed them to the charge of sending their Orthodox brethren into *exile*. And what is that conduct? Why, a parish meeting is called in the usual manner. A committee is chosen to procure a candidate. The Orthodox are a minority, and a Unitarian committee is chosen This they deem a great hardship—a cruel invasion of their rights. They think it oppressive that Unitarians, who, they allege, have no *consciences* (which is proved, they say, by their having attended so long on Orthodox preaching,) and who have no religion neither, (for how can Unitarians have any religion?) should deny to *conscientious* and evangelical Christians the privileges bequeathed them by their pious forefathers. In short, having always had the undivided control of the pulpit they have never imagined that others had any rights, and the thoughts of being controled by a *majority* is a downright absurdity. They speak of the provisions of the Constitution and the decisions of the Courts with contempt, and maintain that the parish, who are required to settle and pay the minister, have no right to elect, except from the candidates to be named beforehand by a *majority* of the church members!

Well, and what next? Why they inform their own and other men's wives and daughters, that the Unitarians *have voted them out of the meeting-house, and taken away their pews*, and publish in the Recorder and Spirit of the Pilgrims, that "*they have been* EXILED *from a beautiful church to make way for Unitarianism*"!

Next comes a new society and a new meeting-house. The Unitarians, who have so long paid their part for Orthodox preaching, are left to bear the whole expense of public worship, and nothing is left undone that can lessen their numbers and weaken their ability. Papers are circulated for the signatures of men, women, and *children*, binding themselves not to go with the Unitarians. Emissaries come from all quarters, who labor day and night to get up a revival. Notice is given, in the appropriate journals, that the Lord is on their side!

As to the church, the Orthodox majority claim a right not merely to secede as individuals, but to compel the minority to go with them, as the entire church, and become attached to the newly formed society; and those, who choose still to worship with the parish at their accustomed place, are actually excommunicated for disorderly walking! Unless where care has been taken to prevent it, the church furniture and records have been carried away and secreted, and carefully kept beyond the reach of legal process. I should not dare tell this in Gath nor Askelon, for it would not be believed; but in this land of equal rights, this government of laws and not of men, it is well known that men who call themselves Orthodox Christians, take the property of their neighbors without consent, and set a minister of the gospel, year after year, to hide and protect it against the suit of the owner. This very conduct shows that there is no question about the law. There would be no dread or expectation of a writ of replevin if no action would lie. Property cannot be replevied, without giving good security to make good the damages and costs and return the property if the action is not supported. The truth is, that the perpetrators of these measures well know, what the Judicial Power has repeatedly decided, that a Congregational church cannot be separated from the parish or town out of which it has been formed—that those who go away, be they few or many, desert the church, and that those who remain with the congregation, are the whole church, and have a right to hold the church property and records, for the use of themselves, and the minister of the parish, and such as may be admitted to their communion. These decisions are not denied, but the answer is, that the Judges of the Supreme Court, being Unitarians, violated their oaths of office to favor their party, and the Orthodox do not feel bound by their decisions! To avoid trouble, the Unitarians have generally procured other furniture, and sat down quietly with the loss of their records; but wherever they have thought best to enforce their rights, the cry of oppression is raised, and the Spirit of the Pilgrims, or some other proper vehicle, is requested to give information that a feeble church has been called to suffer by the oppressive acts of their adversaries, having had *their* church records taken away *by a writ of replevin!*

As to the charge of deception in the service of the writ, I shall only say, that if it be true as stated, it does not come well from the mouth of the Rev. Gentleman, who undertook to prevent the service of a lawful writ, the only object of which was to take from his custody property, which had been embezzled, and place it in the possession of the lawful owners.

I regret that the conduct of a clergyman should call for such remarks; but the time has come when men must be judged by their conduct and not by their profession; and if they will publish their own misconduct, it becomes a proper subject of comment and animadversion. A. L. K.

[For the Christian Register.]

DEATH BED REPENTANCE.

The most delusive and the most dangerous of all delays, is postponing repentance and amendment to the last hours of life. That we should repent and amend, two things are evidently necessary,—an opportunity for repentance, and the will and power to improve it. And nothing can be more uncertain than whether at the close of

life either of these may be granted. How many are hurried, unwarned, from the world, by accident, by the bursting of the channels of life, by the sudden attacks of insupportable pains! How many from the power of disease, are at once bereft of reason, and must leave the world as unprepared as though they sunk at once into their graves! Who can assure us that death will not in this way come upon us? If it do where will be our opportunity for repentance? It may indeed be ordered in greater mercy. The approaches of disease may be slow and gradual; but its very slowness will prevent apprehensions of danger. Its progress will be doubtful, hope will be long kept alive, and the kindness of friends, till almost our latest breath, will cheer our spirits, that the means of recovery may not be baffled or impeded.

It is but a very short time that a dying man is ever acquainted with his real situation. And when it is told him,—in general,—how faintly can he realize it! He learns it when his senses are failing in the decay of nature, when the same power that is rapidly dissolving his body, is fast obscuring and blotting out the faculties of his mind. Ask those who have ever been brought near to the gates of the grave, and they will tell you that their minds were then incapable of being fixed for a moment, and unable to reflect. What a season is this for a work which demands all the clearness and steadiness of our minds in their best hours!

If our minds should even be more active than the experience of others teaches us they probably will be, yet what care and anxiety will at that hour distract us! Worldly concerns to be regulated, property to be disposed of, children to be provided for;—our tenderest friends hanging over us in agony to catch the last rays of intelligence, and receive our last farewell; and all amidst the agonies of dissolving nature, the reproaches of a neglected conscience, and awful forebodings of impending judgment! Is it to this hour of distraction and amazement, that we are now postponing our resolutions of amendment? Is it then that we are to find our leisure for recollection and repentance, and the preparation of our souls for heaven?

But even if this happen not, if an opportunity for repentance be indeed given, we may then want the disposition rightly to improve it. Very many persons who most need repentance, go out of the world unconscious of their guilt and careless for their salvation. We are not to judge of the religious condition and the final state of men by the calmness with which they die. It may be, and it is, in the irreligious, but the fearful composure of deadened moral feeling, of a hardened conscience, of a fatal unconcern. When all the warnings of conscience, the exhortations of scripture and its awful revelations have long since failed to influence us to repentance and amendment, when by continued neglect of religion we have ceased in our days of health to regard it with anxiety and deep interest, it is surely to be feared that the approach of death will produce no great change in our feelings, and we shall die as we have lived, careless and impenitent.

There is another consideration which most solemnly teaches us the danger of delaying repentance to the last hours of life; and that this is, that it is utterly uncertain how far a death bed repentance will avail. It may be altogether in vain. It surely is only a sincere repentance which can be of any efficacy; and the sincerity of that repentance which the approach of death only awakens, must always be doubtful. We know there are many who, in the prospect of death, were filled with fear and contrition, prayers for mercy and solemn vows of amendment; but when God hath spared them, their penitence has ended with their fears, their resolutions proved vain, and they have renewed with the garments of health, all their neglects or their sins. Had they departed in the midst of their repentance, what would have been its efficacy? Could it have availed to salvation, when it was too superficial to produce amendment? How then can we rely on the repentance of such an hour, when experience so often declares it heartless and insincere?

God forbid that we should limit his mercy! In the kingdom of heaven are many mansions, and the most wretched of penitents may at last find rest. But God forbid too that we should delude ourselves with false hope, and should fail of salvation from trusting with too great confidence to the uncertainties of a death-bed repentance. Is it reasonable to believe that a few hours, or perhaps moments, of sadness and remorse, amazement and forebodings of wrath,—broken and interrupted as every exercise, at such a time, at best must be—will atone for the neglects and transgressions of a whole life, and prepare a neglected and polluted soul for the kingdom of heaven? Ought we not then to dread delaying repentance to the hour of death! Ought we not now, while an accepted time is given, to engage earnestly in the amendment of our characters and lives—lest we continue to delay it till our day of grace is spent, and the season of our trial ended. N. C. S.

[For the Christian Register.]

COLONIZATION OF THE FREE BLACKS.

Mr Editor,—I perceive from the papers that an attempt has been lately made to form a state society in Massachusetts, as an auxiliary to the American Colonization Society. Believing that the measures which are, and will continue to be pursued by this association, produce injurious effects, which are far from being compensated by any good which is likely to ensue from them, this seems to me a suitable occasion for a few remarks on the proceedings and object of this society. I trust that in the observations which I may make, it will be understood that I mean no impeachment of the motives of the gentlemen who advocate the scheme of colonization. I have the highest respect for the public and private character of many of them, and willingly believe that they are actuated by motives of pure benevolence.

Whether it would not be better to have all the free blacks removed out of the country, if it could be done with their voluntary and free consent, is a question which it is not necessary here to discuss. I am ready to admit for the purpose of the present argument, that the state of society would probably be improved if we had no blacks here; but it is far from following, that they ought to be urged to remove; still less that all measures for removing them are justifiable.

The fundamental principle of the Colonization Society is, that the free blacks are so miserable and degraded, that the good of the country requires them to be removed. Whenever meetings of the society are held, and speeches made, the constant theme of discourse, is the ignorance, stupidity, and wickedness of the free blacks. These it is alleged are so great and so irremediable, and the prejudices of the whites against the African race are so intolerant, that the free blacks must at all events be conveyed out of the country. The publications of the society, are always dwelling on the same topics.

Is this constant and systematic attack upon a particular class of the community likely to be productive of any good effects? Does it tend to create or cherish humane and Christian feelings towards the unhappy class which are its objects? Is it not, on the contrary, the direct tendency of this vituperation of colored persons, to inflame the prejudices with which they are already borne down, to widen the breach which already exists between the European and the African races, to diminish the confidence and respect which individual blacks would acquire by their good conduct, to lead the partizans of colonization, to give exaggerated representations of the actual ignorance and degradation of the subjects of their schemes, and to perpetuate these evils by representing them as irremediable in this country?

That the tendency of the operations of the American Colonization Society, is what I have supposed, is not a mere matter of speculation. The great majority of the free blacks, who from the very outset have been jealous of this society, are now satisfied that it operates injuriously upon them. They feel its measures as a persecution. The bitter prejudices of the whites against their race, which they hoped in time by good conduct to alleviate, are inflamed to fury by the constant aspersions of this *benevolent* association. They feel that it is exerting a moral force to drive them from their country against their will, by increasing the difficulties of their present situation, which are already sufficiently distressing.

The free blacks in New York have recently expressed their opinions against this society in a public meeting, and the same has been done at different times in other places. These expressions of opinion, by the parties who are to be affected by this institution ought not to be disregarded. This is the country of the blacks as well as of the whites; and the rights of the blacks are deserving of equal consideration with those of the whites. If the blacks choose to prefer America to Africa, is it humane or Christian to attempt to expel them, either by open violence or by the force of opinion? I trust that benevolent men in Massachusetts will hesitate before they will join a society whose tendency is so questionable, and whose measures of supposed benevolence, are most strongly opposed by the very persons who are to be its objects.

It may perhaps enable us to judge of the proceedings of the Colonization Society, if we suppose a parallel case. Many persons think it a great evil that we have so many Irish in this country. They say that these Irish are ignorant and degraded, that the religion of most of them is a wretched superstition, that their morals are low, that they are a thick headed, blundering race, that they corrupt the morals of our native laboring classes by associating with them, that they reduce the wages of labor by working at prices lower than persons who have any ideas of comfort or respectability can afford, and that they abuse the political privileges which we grant them too freely. Suppose then that a society should be formed to remove all the Irish from the country, nearly the same arguments might be urged in favor of its objects, as are now done in favor of the Colonization Society. The ignorance and degradation of the persons to be colonized is, in both cases, the same; the prejudices against them among the rest of the community, are very similar; and the advantages which are to be gained from getting rid of a part of the most corrupt and uncultivated members of society, are nearly equal. A proposal for such a society would, I believe, find no favor in our community. Its odious and unjust character would at once strike every reflecting mind with horror. Its hollow pretensions to humanity would be every where ridiculed; its measures would be stigmatized as persecution; and its supporters would be overwhelmed with general indignation.

Since I have said so much against the Colonization Society, I ought perhaps to suggest what measures ought to be adopted with regard to the free blacks. These measures are sufficiently obvious, and have not been as I am happy to say, altogether neglected.

If the blacks are ignorant, they should be educated; if they are vicious and degraded, they should receive moral and religious instruction; if they are suffering under the intolerant prejudices of the whites, reason and religion should be exerted to abate and overcome those prejudices, and to remove the political disabilities which now oppress them. In fine, let them be regarded as men, and as having equal rights with the whites. If the same exertions and the same amount of funds which are now employed in the schemes of colonization, were used to improve the free blacks in this their native country, it would do more to raise their character and improve their condition, and thus to increase the happiness and prosperity of the country, than any thing which can ever be effected by the Colonization Society.

I have a few remarks to add with regard to the Colonization Society in its relation to slavery, but I must reserve them for another communication. N.

[For the Christian Register.]

ISAIAH, IX. 6, 7.

"Unto us a child is born; unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it, with judgment and with justice from henceforth, even forever. The zeal of the Lord of Hosts will perform this."

Mr Editor,—Of this remarkable prediction, announcing with such singular distinctness the coming of our Saviour, it may in general be observed, in addition to the explication I have already given, that according to one of the most approved editions of the Septuagint, many of these epithets are omitted; and the text in that celebrated Greek Version [see Bos' Septuagint] may be rendered thus.

"The government shall be upon his shoulders, and his name shall be called the angel of the great Counsel," or, "The messenger of the great Covenant."

But waving this, and taking for granted the authenticity of the whole text, as it is usually, and we believe, should be received, I proceed to a brief explication of the remaining terms.

"He shall be called the *everlasting Father*; the Prince of Peace."

Most critics, of whatever Theological views, agree with Bishop Lowth in rendering these words, "The Father of the everlasting age," or with others "the Father of the age, or dispensation to come." This comports with those passages in the New Testament, in which the state of things under the gospel—is called the age, or the world to come; as by our Lord himself, in Matt. xii. 32, and specially by the writer to the Hebrews, who speaks of the angels, as not having under their subjection the "world to come;" and of those, who had been instructed in the Christian faith, as having "tasted of the powers of the world to come." In this sense, also, our Saviour himself is called the author and the finisher of our faith; the first and the last, the beginning and the end of the Christian age; for whom, or by whom, as some render it, God made, or constituted the ages, i. e. the various religious dispensations granted to the world.

But the terms in the common version are also susceptible of the most literal application to Christ. He is an everlasting Father. He holds this tender and enduring relation to his Church in all times. He therefore calls his disciples children. "Yet a little while and I am with you;" and to him does the writer to the Hebrews apply that passage in Isaiah, in the chapter preceding this text. "Behold I, and the children God hath given me. Isaiah, viii. 18, and Heb. ii. 13.

The term also is in accordance with common usage. Masters and Teachers are often called Fathers. It is to this day current in the Romish Church; and among the Jews, prophets were especially thus designated. "My father, my father," said Elisha to the ascending prophet; and he himself, after he had succeeded Elijah in the prophetic office, was at his own death lamented in similar terms by the king of Israel. 2 Kings, vi. 21, and 13, 14.

On no hypothesis—even that which claims for our Lord an equality in the Godhead—can he be called, in its highest sense, the everlasting Father. For on this hypothesis, as one of the three persons of the Trinity, he is not the Father but the Son. But as the Head of the Church, as the author of our faith, and of eternal salvation to all them that believe; as the great Teacher and Saviour of the world; as exercising, moreover, a most paternal care for his followers, he is the Father of the Christian age, the perpetual friend and guardian of all his people. His love knows no change. "He is with his disciples alway, even to the end of the world."

Lastly. He is the Prince of Peace. And with what truth and beauty is he thus denominated! For his religion is peace. And in his reign there shall be "abundance of peace." His coming was welcomed by angels, as peace on earth and good will to men. It is the whole influence of his religion to reconcile us to God, to ourselves, and to one another; and in bestowing his choicest blessings upon his disciples, he overlooks what the world regards as most precious, and bequeaths to them his peace. "Peace I leave with you. My peace I give unto you." And how truly does he add! "Not as the world giveth, give I unto you."

What remains of this passage, relating to the extent and duration of Christ's kingdom, and to its beneficial influences in the earth, as it admits of little diversity of interpretation, will be easily understood, without our exposition.

[For the Christian Register.]

REGENERATION AND ATONEMENT.

Mr Editor,—During my residence in your city this winter, I have attended religious services on Sunday, in nearly all the Unitarian churches; and, though I am compelled to acknowledge that, contrary to the expectations I had been led to cherish, I found not only little to dislike, either in the prayers or in the sermons, but much to approve in both,—I must nevertheless confess, that accustomed as I have been, from my youth up, to hear the words *Regeneration* and *Atonement* uttered by my minister and his brethren several times in almost every discourse, and often in their devotional performances,—it seemed to me somewhat strange that these terms should be so seldom used by the Unitarian clergy. Do they not believe in regeneration and atonement?

A Stranger from the Country.

Boston, February 19, 1831.

[For the Christian Register.]

Mr Editor,—I frequently hear the doctrine of the total depravity of the human heart defended by reference to the passage of scripture, Rom. viii. 7.—"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Though I have no doubt in my own mind, that this application of the passage is entirely unauthorised, yet I think that many of your readers would derive benefit and satisfaction, if you, or some of your correspondents, would give a just exposition of that passage, as well as of others that are frequently forced into the same service. R.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 26, 1831.

REGENERATION AND ATONEMENT.

We have inserted a communication signed, "A Stranger from the Country." While pleased, in general, with the services of our churches, he seems to wonder that the Unitarian clergy do not more frequently use the words, *regeneration* and *atonement*; and asks whether they believe in the doctrines expressed by these terms? Now as this is a matter which concerns us as well as the class of ministers referred to, inasmuch as our columns are probably as free from the words in question as their discourses and prayers, we will offer a few remarks by way of explanation.

With regard to the question, do Unitarians believe in regeneration and atonement? we answer: if the inquiry respects these doctrines as taught in Calvin's Institute's, or the Assembly's Catechism, they do not believe in them; but if it relates to what the sacred writers meant to teach by those terms, they do believe in them; that is to say, they hold to the doctrine that every sinner must undergo a change of character, must be *reformed*, must pass from a vicious to a holy state of heart and life, before he can be entitled to the Christian name, privileges, and hopes; and they hold to the doctrine that by what Jesus Christ taught, did, and suffered, a method of *reconciling* men to God has been provided, and that all who faithfully use this method, are in the way of christian duty and salvation. In other words, Unitarians believe in the doctrines of *reformation*, which John the Baptist, Christ, and all the apostles taught; and of *reconciliation*, which, every page of the New Testament shows, it was the great design of the gospel to effect.

But why do Unitarians so seldom use the terms, *regeneration* and *atonement*? We reply, first, that they use them at least as often as the Saviour and his apostles did. There is reason to think that many are not aware how seldom these expressions occur in the sacred writings. The word regeneration, is employed but *twice* in the whole Bible; and in the New Testament, the term atonement, is met with but *once*. Now as Unitarians profess to be scriptural, as well as rational Christians, it ought not to be thought strange, if they do not often employ language that is so rarely to be found in the holy volume. We reply, secondly, that Unitarians refrain from a frequent use of the terms, regeneration and atonement, because, in the original scriptures. they mean no more than reformation and reconciliation; and because, also, these terms, in their present popular acceptation, convey, as it is believed, erroneous ideas, and so are fitted, the more they are used, without explanation, to perpetuate the prevalence of a false and hurtful theology in our churches. We hope these remarks will be satisfactory to our correspondent.

ORTHODOXY GROWING UNPOPULAR.

In looking over a volume of sermons, lately published under the title of "Murray Street Discourses," we find Dr Spring, who is said to stand at the head of the Presbyterian clergy in the city of New York, lamenting that Orthodoxy is growing unpopular. "It is a melancholy fact,'; he says, "that Orthodoxy is becoming a term of reproach; that steadfastness in the faith requires unwonted self-denial;" that "Unbending adherence to [its] doctrines has already become a burden, well nigh too oppressive to be borne;" and that [its] "doctrinal instruction is becoming unpopular, and is already too cold and heartless for the spirit of the age." The fact is, no doubt, as the Dr has stated it; but that it is, as he regards it, a *melancholy* one, there are those, probably, who would hesitate to affirm. This, at least, is clear enough, we think, to any one who takes accurate notice of the signs of the times, that Orthodoxy, whatever may be said of in other respects, will, in this country, grow more and more unpopular, until it is divorced from the metaphysical philosophy to which it has been wedded; until it harmonizes better with that true and pure feeling of the actual order of Nature and Providence, and with those juster principles of scriptural exposition, by which the intellectual progress of mankind at the present day is so remarkably characterized; until it is disabused of its exclusive and censorious spirit, and learns to estimate men's claims to the christian name and fellowship more by their moral goodness, than by their speculative opinions; and until it knows how to propagate itself, if not with less zeal, at least by some less exceptionable methods than have been adopted of late.

ADJOURNED MEETING OF THE OVERSEERS OF HARVARD UNIVERSITY.

We are indebted to the Boston Recorder for an account of the proceedings of the Overseers of the University at their last meeting. We follow the Recorder in its italics, but omit the poor sarcasm, with which the article in that paper is concluded.

An adjourned meeting of this Board was held in the Senate Chamber on Thursday, 10th inst. at half past 12 o'clock, A. M. The Committee to whom was referred a proposal from the Corporation to modify the existing law of the College, which prohibits the students from attending the theatre, reported that they did not consider it expedient to change the law. We are unacquainted with the nature or extent of the proposed modification, as we did not hear it read. After the report was presented, Hon. James Savage, one of the Committee, remarked that he had concurred in the Report, but he had since thought it might be expedient so to modify the College law, as to permit students to attend the theatre, at the request and in the company of their parents. He illustrated and defended this idea by several remarks. Hon. Judge Davis, Chairman of the Committee, vindicated the Report, against the remarks of Mr Savage. Hon. J. T. Austin, another member of the Committee, spoke at considerable length and with much eloquence in defence of the Report setting forth the pernicious influence of the theatre, and the horrible crimes into which young men had been betrayed by their attendance on theatrical exhibitions in this city. The Report was accepted by the Board.

The Committee on Vacancies reported, that there were two vacancies in the Board, one in consequence of the death of Judge Parker, and the other, by the removal of Rev. H. Ware, jr, from his pastoral charge to a professorship in the Divinity School. The Committee further reported, that in consequence of some changes which had taken place in the First Parish in Cambridge, *the right of Rev. Dr Holmes to a seat at that Board had been drawn into doubt*; but the Committee did not feel competent to decide the question, not being sufficiently acquainted with the circumstances. It was proposed that the subject be recommitted to the same Committee, to report at the meeting in July. Hon. Mr Lathrop requested to be excused from serving on this Committee, on account of his distance from the metropolis, and the probability that he should not be able to attend the meeting in July; and Rev. Dr Lowell made the same request in consequence of his situation as a neighbor of Dr Holmes, during the greater part of the year. The other member of the Committee is Hon. J. T. Austin; and Gov. Lincoln nominated as his associates, Rev. Mr Frothingham of Boston, and Hon. Mr Duncan of Essex. Mr Duncan excused himself on the same grounds that were urged by Hon. Mr Lathrop; and his excuse being accepted, the Governor nominated Rev. Dr Codman. In these nominations the Board concurred. Some other business was transacted; but we have stated all that we suppose will be interesting to the public generally.

OBITUARY.

REV. MR BARBERRY.

We promised an extract from the sermon delivered at Reading, on the occasion of the funeral of Rev. Philo Barberry. The text was from Philippians i. 21. *To live is Christ, to die is gain.* After remarking at some length on the propositions advanced in this passage, and adverting to the propriety of their application in the present instance, the preacher proceeds.

To the early years of Mr Barberry I am a stranger. My knowledge of his life begins with his entrance on the ministry. He associated himself with the Methodist Connexion, in which he was for several years, I believe, a useful and acceptable preacher. According to the discipline of that Church, the ministers are assigned to particular scenes of labor for two years, or less, at the end of which time they generally exchange their places of residence in compliance with votes of the Conference. Mr Barberry was stationed, probably for more than one such period, on the borders of the States of New York and Pennsylvania. In the course of this time more of his attention was given to the doctrines of Christianity than is common with the clergy of that Connexion, and he composed more sermons on these topics than was customary among his brethren—always writing these discourses, while his practical sermons, according to the usage of the Methodist ministers, were delivered extemporaneously. In this examination of the Christian faith he was not influenced, I think, by any suspicion that the accredited doctrines of his Church were of questionable authority. But the consequence of the freedom and faithfulness, with which he pursued his investigations, was first doubt, and then scepticism, respecting the common notion of the equality of the Father and the Son. In this state of mind the season came for his removal from northern Pennsylvania to Ogdensburgh in New York. After farther reflexion, being satisfied that he was no longer a believer in the doctrine of the Trinity, he intimated his change of opinion in a sermon, which he delivered to his congregation, on the unity of God.

The effects that ensued on the delivery of this discourse are easily imagined. Private conversation, urgent remonstrance, and ecclesiastical discipline were successively used to restore him to his former belief. They however failed of their object, and farther inquiry established him in his new faith. Upon being suspended from the exercise of the ministerial function by the authority to which he was considered amenable in the Methodist Church, he was requested by some members of his congregation to continue his services to them in another place of worship. As he was persuaded that a compliance with their wishes would be most productive of good, he accepted the place to which they invited him, with the condition that after three months he should be free to leave them, that he might visit Cambridge and Boston, where he should find means of improvement and sympathy greater than he enjoyed in Ogdensburgh, and such as he felt that he needed. After completing his engagement, and availing himself also of opportunities which were offered of preaching in a few other places, he came to New England, an entire stranger, to seek and make friends. I need not tell you that he was successful. His character

confirmed the impressions produced by his history. After residing a short time at Cambridge, he visited this place occasionally as a preacher. The interest, which his services awakened, prompted the request that he would make this at least for a few weeks his home. The more intimate became your knowledge of his character, the stronger, I believe, was the desire that he should continue with you; and his interest in your prosperity, I know, grew with his acquaintance. The divine Providence seemed to smile on you and him. But by one of those disappointments, which baffle human calculation and destroy hope, he has been taken at the moment when you were most desirous that he should remain your friend and teacher, and when he had most reason to think that this was his field of usefulness. It is God, who has done it. Father, not our will, but thine be done.

Among the sterling qualities of Mr Barberry's mind, were candor, honesty, and independence. He desired truth, and sought it where it was to be found—in the holy scriptures. We accounted him a man of unaffected piety, of patient benevolence, and of genuine worth. Though not possessing powers remarkable either for brilliancy or rapidity of execution, by the industrious use of his faculties he accomplished more, than is often done by those who are distinguished for native gifts. His preaching was plain, serious, and profitable; his intercourse sincere and affectionate; his manners courteous, his speech prudent, his temper kind; his habits, those of constant improvement. If he had lived, his usefulness would probably have increased with his years and his acquisitions; and when we look at what he did, and at the promise he gave, we cannot but indulge the fruitless wish, that he had been permitted to remain among us.

Yet, as we cannot grieve on his account, for whom 'to die was gain,' we ought not to be insensible to the alleviations of *our* trial. The example of such a man is worth much. He belonged to the number of those, whose consistent virtue not only secures respect during their earthly being, but becomes a light to others, after they are removed to a higher existence. He was one of the still more select company of those, who by fearless investigation of scripture are enabled to break the force of early associations, and to think for themselves. Even more to his honor is it, that he must be ranked with the yet smaller number, who having judged independently, and having changed their convictions, have not hesitated, by avowing it, to confront whatever of opposition and obloquy they might draw on themselves.

The history of Mr Barberry's later years is valuable in evincing the scriptural origin, as his sickness and death proved the sustaining power, of the faith which he then embraced. It was adopted after no solicitation and from no earthly motive, but in the face of much inconvenience and at the cost of cherished friendships. He believed that he had found the truth of Christ, and that it would support him under all reverses and anxieties. It *was* sufficient for his support, and never, I believe, did he express regret that he had chosen this course, or doubt that it was right. When, on the eve of reaping the reward of his impartiality and obedience to conscience, he was called away, this faith still bore up his spirit. During his illness, and in full view of his removal, he repeatedly expressed his submission to the will of God, his confidence in the Bible, and his reliance on the Saviour. Thus did his life and death

> "Coincident, exhibit lucid proof,
> That he was honest in the sacred cause,"

for which he surrendered much, and put at hazard yet more of present comfort, but which was able to give him 'an abundant recompense of reward,' in the satisfactions that he felt here, and as we doubt not, in the joys that will be his portion forever—for, if to live was Christ, must not to die have been gain?

[For the Christian Register.]

MRS ELIZABETH H. WHITMAN.

Died at Waltham, Feb. 12, Mrs Elizabeth H. Whitman, aged 26, consort of Rev. B. Whitman.

Some farther notice, than a bare record of her death, is due to the memory of this lady, whose short and chequered life was a bright example of Christian excellence, and whose death evinced, in an uncommon degree, the power of religion, the value of its consolations, and the triumph of its faith and hopes.

The character of Mrs Whitman, was worthy of imitation. The kindness of her disposition, and her manners, wholly void of affectation, at once gained her friends; her sincerity, and her zeal to contribute to their comfort and happiness, secured their confidence and regard. The station she filled the last few years of her life, was calculated to call forth these traits of character, and to prove the goodness of her heart, the strength of her moral and religious principles. Large demands were made upon her time and exertions—and she readily answered them all, sometimes even, beyond her strength. While her health permitted, selfish considerations were cheerfully sacrificed to the gratification of the many, who claimed a share of her attention. The deep interest manifested by the religious society to which she was attached, in her welfare and during her sickness, and their sorrow at her death, prove their grateful sense of her devoted zeal in their behalf.

The domestic character of Mrs W. in all its tender and interesting relations, need not be portrayed—the memory of it as a precious legacy, is treasured up in the hearts of her bereaved friends, —its value, to them, would not be enhanced by any display of it to the world.

But of her character as a Christian, we may speak freely, without incurring the charge of extravagance. She was a practical Christian—she lived out the religion she professed, and thus proved her affection and regard for the Saviour. She was a cheerful Christian—and yet there was much in the circumstances of her life, to cast gloom and despondency on all things around her. For disease, lingering, languishing disease, was the inheritance of her father's house. Year after year, she was obliged to witness its ravages among those she most dearly loved—cutting asunder, one by one, the ties that bound her to earth. Three sisters, and her Father, in quick succession, were victims of the fatal disease, which she saw and felt was gradually but certainly approaching her—undermining her constitution, drying up the springs of life. It is scarcely possible to imagine a situation, in which we more need the fortitude, the philosophy, the faith, the hope of the religion of Jesus Christ, than this. All these supports Mrs W. enjoyed, in a high degree, as her example amply proved. She saw the approach, and felt the withering touch of disease, not only without anxiety or fear, but with entire calmness and serenity. During months of tedious sickness, she exhibited the most complete patience and meekness—not a murmur or complaint at any time escaped her—never was she heard or seen to show any irritation, peevishness, regret, or discontent, but was always pleasant, grateful, and satisfied with everything done for her. Not only did she manifest this patient endurance of outward ills, most difficult to bear, when weakened by disease,—her resignation to the will of God was equally entire. She had much to live for—but she willingly resigned all; for she believed it would be unspeakable gain for her, to die. When she perceived the time of her departure was at hand, she was still calm and composed, for she *trusted in God*. She spake kindly to those around her, assured them of her hope of future blessedness; and that it was her faith in God, her father and friend, and the promise of salvation by Jesus Christ, to the humble and obedient, that had hitherto supported, and did then sustain her—and with the words of her Saviour on her dying lips, "Father into thy hands I commend my spirit," she fell asleep, to awake, we trust, in the bright regions of eternal day.

Such is a brief outline of the character of our lamented friend—in health, in sickness, in the hour of death. And we repeat it—her's was a character worthy of imitation. In her religion, there were to be sure no raptures, no enthusiasm, no wonderful experience, no intemperate zeal, no loud professions of love for the souls of men. But she had and exhibited what was far more valuable than these uncertain tests of goodness,—a meek and quiet spirit, a kind and benevolent disposition, always in exercise, a patient and resigned temper, a high and holy faith, and an ardent and sustaining hope of immortality. When we perceive such a life, we see and confess the power of religion; when we witness a death like her's, the conviction is irresistible, that the best, the only preparation for it, is *a good life*.

RELIGIOUS INTELLIGENCE.

Call.—We understand that Mr Washington Gilbert has received a unanimous invitation to take the pastoral charge of the church and society in Harvard, which Rev. Mr Blanchard was compelled by long and severe sickness to relinquish about a year since.

Installation. On Thursday evening Feb. 3d, Rev. William Hague was installed over the First Baptist Church in this city, in the charge lately vacated by the removal of Rev. Mr Grosvenor to Salem. Sermon by President Wayland. Rev. Mr Grafton of Newton "remarked that this was the 54th installation and ordination that he had attended. Mr Hague is a native of New York and was graduated at a college in that state. He studied theology at the Institution in Newton."

Ordinations. On Wednesday, the 9th inst. at North Marshfield, Rev. William W. Hall.

On Wednesday, the 16th inst. Mr Samuel E. Kittle was ordained over the Orthodox society in Townsend.

Pine Street Church. We understand, says the Evening Transcript, that Rev. Dr Brown of Pine Street Church, has been invited and accepted the call, to the First Congregational Church in Hadley.

Boston Telegraph. The publication of a new weekly paper, under this title, was commenced in this city about a month since. It is edited by Rev. Moses Thacher of Wrentham, whose hostility to masonry is matter of general notoriety. The Telegraph is a religious and antimasonic paper. The religious sentiments which it will advocate may be learnt from the following extract from the editor's first article.

As we believe in a *disinterested* religion, and that such religion alone will abide the ordeal of the "LAST DAY;" we hold ourselves bound to the great head of the Church, to distinguish between benevolence and selfishness, and to point out the essential difference between genuine and false religious experience. Our readers likewise, need not be surprised, if they find in our columns those heart-searching, and heart-humbling doctrines of the gospel which are so exactly fitted to exalt God and abase the creature, but with which every impenitent sinner is at mortal enmity. The doctrines of Divine Sovereignty, Decrees, Election, Reprobation, Divine Agency, Total Depravity, Regeneration, and the like, are doubtless the sincere milk and cream of the word, the easiest to be understood and applied of any part of divine truth, and commend themselves to every man's reason and conscience in the sight of God. It is our firm conviction, therefore, that these great and fundamental truths ought to have a prominent place in every religious periodical.

SUMMARY.

Congress. In the Senate a bill was reported to authorize the Treasurer to extend relief to importers charged with duties under the act of May 28th, 1830. Bills have passed both Houses making appropriations to defray public expenses, including the disputed item of $9000 to Mr Randolph. Numerous petitions in favor of the Indians have been offered from the Northern and Middle States. Mr Everett made an eloquent speech in the House of Representatives, on the Indian question. His principal object was to refer the petitions in favor of the Indians to a select Committee, with instructions to bring in a bill in their favor.

MASSACHUSETTS LEGISLATURE.

On Friday, Feb. 18th, in the Senate. The petitions of the County Commissioners of Middlesex, of the Massachusetts Horticultural Society, and sundry private petitions were presented and committed. The Committee on the Militia reported that it was inexpedient to legislate upon the subject of exempting members of Fire Departments from a poll tax.—Report accepted. A report, accompanied by sundry resolutions, was made on the petition of the American Colonization Society. The resolve relating to bounty lands for Revolutionary Soldiers, came from the House and passed in concurrence, as amended. A resolve was reported for the payment of the Treasurer's audited accounts. The bill to incorporate the Worcester County Historical Society passed to be engrossed, as amended in the House.

In the House of Representatives. Bills passed to be enacted:—To incorporate the Haverhill Mutual Fire Insurance Co.; for the prosecution and punishment of accessories in Felonies, and to incorporate the Worcester County Historical Society. The Committee on the Militia made a report, accompanied with a resolve for appointing a Board of Commissioners to report a code of laws for training the militia. The Judiciary Committee reported a bill in addition to the act to prevent the introduction of Paupers from foreign ports, or places.

On Saturday, in the Senate. The Committee on Accounts were directed to inquire into the expediency of repealing all laws relative to the support of State Paupers. Order of notice passed on the petition of the County Commissioners of Middlesex. A petition of the Warden of the State Prison was committed. Bills to incorporate the Proprietors of Trinity Church, and to incorporate Union Wharf Co. in Truro, passed to be engrossed. The bill to incorporate the Worcester County Historical Society passed to be enacted. An act to continue the Banking Companies therein named, passed to be engrossed.

In the House of Representatives. The following bills were reported:—In addition to an act to prevent fraud in the admeasurement of salt and grain; to provide for the inspection of salt manufactured in this Commonwealth; in addition to an act to provide for the instruction of youth. A resolve was reported for supplying each town with complete sets of Massachusetts Reports. Bills making further provision for the partition of real estate, and for incorporating the Watuppa Manufacturing Co. passed to be enacted. The Committee on the Judiciary were instructed to inquire what alterations are necessary in the laws regulating the jurisdiction of magistrates in civil cases.

On Monday, Feb. 21st, in the Senate. Bills passed to be engrossed;—To incorporate the Trustees of the Hawes fund in South Boston; the Boston Society of Natural History; to assess a tax of $75,000. A bill making further provision for the partition of real estate, passed to be enacted.

In the House of Representatives. A report was made, accompanied by a resolve, authorizing an inquiry into the expense of providing farms and buildings for the reception and employment of State Paupers.

On Tuesday, in the Senate. The resolves on the petition of the American Colonization Society; and also the resolves in relation to the resolutions of the State of Georgia were passed.

In the House of Representatives. Various petitions were presented and committed. A bill was reported to incorporate the American Institute of Instruction; a bill establishing the terms of the Probate Court in Norfolk, and a resolve granting a tax for the several Counties. The farther consideration of the article of amendment to the Constitution, reported on the 18th inst. was indefinitely postponed.

On Wednesday, in the Senate. A bill was reported in further addition to the act respecting public worship and religious freedom. An act to authorize laying out the Andover and Medford and the Essex turnpikes, as County ronds, passed to be engrossed. An order of notice on the petition of the City of Boston, to be set off from the County of Suffolk was accepted.

In the House of Representatives. A resolve was reported on the petition of the Berkshire Medical Institution. A report was made, accompanied by resolves respecting the Hopkins fund.

On Thursday, in the Senate. The bill legitimatizing children born out of wedlock, whose parents afterwards intermarry, passed to be engrossed.

In the House of Representatives. A bill, as amended, to incorporate the Fishing Insurance Co. was reported and committed. The bill in relation to the plea of tender passed to be engrossed.

Munificent Donation. John G. Leake, Esq. lately died in the city of New York, leaving nearly $300,000, as a fund in the hands of trustees, for the support of orphan children of all denominations.

Old Age. It appears by the official census that there are 12 persons in this Commonwealth, of 100 years of age, and upwards; and that 9 of them are free colored persons. The whole number of free white persons is 603,008; of colored do 7,006. Of the whites there are 507 persons between 90 and 100, viz: 335 females, and 172 males. Of blacks, between 55 and 100, there are 321 males, and 335 females.

Under the age of *fifteen*, taking the whole census of the state into view, the males exceed the number of females, by from ten to fifteen hundred in the enumeration of each age; above the age of fifteen, the females exceed the males from one to two thousand, in each enumeration of ages—making in the whole 14,110 more females in the state than males. From this it would appear, either that the males emigrate or die young, or that the number of females born, is actually greater, and that they live longer than the males. Of the three white persons in the state of 100 years old, two are females; and of the 507 between 90 and 100 years, 385 are females, nearly 2 to 1.

Herring. The Legislature of Maine has authorized the inspection of Scaled Smoked Herring, which are to be packed in boxes 18 inches long, 9 wide, and 7 deep, and branded first and second sort.

Physicians. The Legislature of Maine has passed a law which prevents any person, not a regular Physician, from recovering any sum by law for medical advice and assistance, in that State.

FROM EUROPE.

By arrivals at New York, English papers to January 17th have been received, and those of France to January 20.

England.—The London Courier of the 15th states, that the question respecting the boundary line between Maine and the Canadas, was settled. What the decision is, cannot be known except through the governments of the respective parties.

The disturbances and troubles among the laboring classes in England, continued. Much property is nightly destroyed by fires and other outrages. The agitations in Ireland were also increasing.

The following are said to be the principal features of the proposed reform of Ministers.

"Twenty of the least populous boroughs to be disfranchised, and the right transferred to populous towns now unrepresented. All corporations to be thrown open, and votes granted to all inhabitants of a certain grade, determined by the rent which each individual pays, or the property he possesses. The franchise to be extended to all copy holders. The elections to be completed in one day. The parliaments to be triennial.

The London Times gives the following enumeration of subjects to which measures of reform should extend.

1. Retrenchment of Expenditures.
2. Parliamentary Reform
3. Reform in the Law proceedings.
4. Revision of the Poor Laws.
5. Abolition of the Game Laws.
6. *Total Repeal of the Corn Laws.*
7. A better distribution of the taxes, and entire release from some of them: and
8. *An overthrow of all vile Monopolies*, which enable individuals, or knots of men to rob the community, in a manner at once insulting to the rights of commerce, and ruinous to its solid interests.

Poland. The affairs of Poland wear a more alarming aspect. The Emperor Nicholas having issued a Manifesto against the Poles full of "arrogant pretensions and sanguinary menaces," has proceeded with 150,000 men to chastise them. Great preparation has been made by the Poles to meet them, and great enthusiasm is said to exist among the people in defence of their liberties. The Paris Journals state that an engagement has already taken place between the Russians and the Poles, and that it had terminated in favor of the latter, who had taken six cannon and 1500 prisoners. Letters from Berlin say that the Lithuanian regiment had gone over to the Poles.

Paris papers of January 19th, state that the Turks have sent an envoy to Poland proposing to the Poles a treaty of alliance with the Porte. It is proposed that the Turks make a diversion upon Moldavia and Wallachia.

A Committee of Subscriptions has been appointed at Paris, in favor of the Poles, and the sum of 400,000 francs had been subscribed. Lafayette subscribed 20,000.

A French army of Observation, consisting of 40,000 men, is to be stationed on the frontiers of Italy.

Belgium.—A conference of the representatives of the Great Powers, on the subject of the disturbances in the Netherlands, has been held in London. It is confidently stated in the Paris papers that the determination is, that Belgium shall be united to France.

MARRIAGES.

In this city, on Tuesday evening, by Rev. Mr Young, Mr Robert W. Macnair, of Harrisburg, Pa., to Miss Eliza Hadaway, of this city.

In Lowell, Mr Charles Townsend to Miss Eliza Parker.

In Taunton, Mr Charles Henry Stevens to Miss Laura Caswell.

DEATHS.

In this city, Mrs Catharine, consort of Deacon Joshua Emmons, aged 58; Mrs Phebe Dunbar, wife of Col. Peter D. 28; Mr William Goodwin, 49; Miss Bethiah Merriam, 26, formerly of Portsmouth N. H.; Mr Nathaniel F. Watson, 25; Dr Thomas Welsh, 79.

In Dorchester, on the 16th inst. in the LXXXIst year of his age, JOHN ALFORD MASON, Esq. late of Cambridge, a graduate of Harvard College in 1771, and for many years a faithful assistant in the Boston Post Office.

Possessing an excellent constitution, and being in the enjoyment of good health and tolerable activity, he was in the almost daily habit of taking exercise abroad, until the latter part of August last, when he was run over by a milk cart, and received injuries which confined him to his bed until death relieved his shattered and exhausted frame from suffering and weariness.

This venerable gentlemen, distinguished by the mildness and amenity of his disposition, and the meekness and humility of his spirit, had led an inoffensive life, sustained an unblemished character, was honored in his person, pitied in his sufferings, and is lamented at his death. *Adv.*

In Salem, on Monday, Mr James Robinson, aged 51, a native of Hartfordshire, (Eng.); Mrs Elizabeth Burroughs, 73, widow of the late Mr Giles B.

In Newburyport, on Sunday, Mrs Nancy wife of Mr Daniel Noyes, aged 42; Mrs Elizabeth Perkins, 59; Mrs Sally Glines, 51.

In Scituate, Mr Gad Leavitt, aged 63.

In East Bridgewater, Ezra Kingman, Esq. aged 74.

In West Bridgewater, Rev. John Reed, D. D. in the eightieth year of his age and the fiftyfirst year of his ministry.

In Portsmouth, Mr Joseph Watson, purser of the U. S. Navy Yard at that place, and formerly an inhabitant of Boston.

In Eliot, Me. Caleb Emery, M. D. aged 43, highly esteemed both as a citizen and a physician.

In Belfast, Me. Dr John S. Osborn, aged 60.

In Lebanon, (Conn.) Mrs Mary Williams, aged 85, widow of the Hon. William Williams, one of the signers of the Declaration of Independance, and daughter of the elder Governor Trumbull.

In Pawtucket, Mrs Lois Wilkinson, in the 53d year of her age, wife of Mr Isaac Wilkinson, after a protracted illness of 26 years.

In Savannah, (Geo.) on the 6th inst. whither she had repaired for the benefit of her health, Mrs Susan Arnold Greene, of Providence, wife of Col. William R Greene, and daughter of the late Hon. James Burrill, aged 30.

FREEMAN HUNT proposes publishing by subscription, for the author, *Lectures and Sermons*, in two volume, by HENRY C. KNIGHT, late Rector of Prince George's, and St Bartholomew's Parishes, in Montgomery County, Maryland.

CONTENTS OF VOL. I.

History of the Bible; Proofs of Christianity; Ecclesiastical History; Summary of the Scriptures; Analysis of Theology; The Visible Church; On Prescript Prayer; Nature of Sermons; On Baptism; The Lord's Supper; The Nativity; Pity the Poor; King Solomon; The Seven Reproofs; Story of Haman; The Two Gods; Micah and his Idols; Advice to Young Men; The Lowing of the Oxen; The Marks of a Christian; The Message; Miracles of our Lord.

CONTENTS OF VOL. II.

The Mountain Sermon; Nature of Repentance; Triumphs of Faith; Story of Ruth; Value of the Soul, Voice from the Dead; The Prodigal Son; The New Birth; The Great Question; The Holy Angels; The Fallen Angels; Story of Jonah; The Antediluvian Heads; St Jude's Epistle; The Millennium; Lots in Life; Naboth's Vineyard; The Goodness of God; Ressurrection of the Body; Counsel to Children; Shortness of Time; The Last Judgment; The Ten Commandments; Belief and Unbelief; The Happiness of Heaven. 3t. Feb. 26.

HISTORY OF SHERBURNE.—For sale at this office a few copies of the History of Sherburne. Feb. 26.

WHITMAN'S LETTERS To Prof. Stuart, on Christian Liberty, may be obtained at this office. Feb. 26.

PROFESSOR WARE'S ADDRESS. For sale, at the Christian Register office, "The connexion between the duties of the Pulpit and the pastoral office. An Introductory Address delivered to the members of the Theological School in Cambridge, October 18 and 25, 1830. By Henry Ware, Jr, Professor of Pulpit Eloquence and the Pastoral Care. Published by request. Cambridge: Hilliard & Brown. 1830. Feb. 26.

WHITMAN'S LETTERS, SECOND EDITION. This day published, by GRAY & BOWEN, No. 141 Washington Street, "Two Letters to the Rev. Moses Stuart, on the subject of Religious Liberty, occasioned by his Letter to the Rev. William E. Channing." By Bernard Whitman. Feb. 26.

WARE'S DISCOURSES.—The cheap edition of the Discourses of Prof. Ware, Jr, "On the offices and character of Jesus Christ," may be obtained at this office. Feb. 26

BEASLEY'S VINDICATION of the Fundamental Principles of Truth and Order, in the Church of Christ, from the allegations of the Rev. William E. Channing, D. D, by the Rev. Frederick Beasley, D.D., Rector of St Michael's Church, in Trenton, in the State of New Jersey; and author of the "Search of Truth, in the science of the human mind."

Lux est gratissima undecunque affulgeat.
LOCKE.

Nullum fugimus examen fidei nostræ; nec eam a quoquam recipi petimus, nisi peracta prius investigatione. BISHOP BURNET.

Just published, and for sale by R. P. & C. WILLIAMS, Nos. 18-20, Cornhill. Feb. 19.

☞ A large assortment of Books.

NEW GOODS.

BREWER & BROTHERS have received per "Charlemagne" from Havre, "Courier" from London, and other recent arrivals, large additions to their assortment of

Medicines, Perfumery, London Brushes, &c.

Families may always depend upon finding at their store articles of the *first quality* at reasonable prices. Those who do not furnish themselves readily at their accustomed Apothecaries' shops, will generally if not invariably get served here, as it is our intention to be supplied with all rare and scarce articles in the line.

*** Our Wm. A. Brewer holds himself in readiness to wait personally upon our friends and the public at any hour of night.

☞ The smallest favors gratefully acknowledged.
Feb. 12. 6tis

IMPROVED MEDICINE SPOON, for administering Medicine or Food to Children and Adults, in a recumbent position, without their tasting or being able to resist its passing into the Stomach. For sale by the dozen or singly by BREWER & BROTHERS, 90 Washington Street, also by EBEN. WIGHT, 46 Milk Street, and JOSHUA P. PRESTON, corner of Federal and Williams Streets. Feb. 12.

STUDIES AND STORIES. Just published by CARTER, HENDEE, & BABCOCK, corner of Washington and School Streets, "Studies and Stories, by Mary Lovechild." 3t Feb. 12.

BLAIR'S COMMON THINGS. Ninth edition. Price one dollar per dozen. James Loring, No. 132 Washington Street, has for sale, The First Catechism for Children, containing common things necessary to be known at an early age. By Rev. David Blair. To this edition is added a Catechism relative to the American Revolution, a Catechism of the History and Customs of Nations, and Arithmetical Tables

As above, Alden's Spelling Books. Watts on the Mind, with questions for Schools.

Also—The eighteenth edition of An Abridgment of Murray's English Grammar, with alterations and improvements. Designed for the use of the younger class of learners. By a teacher of youth of Boston. $1 per dozen. This little manual has been pronounced by competent judges to be of more utility in acquiring a thorough knowledge of Grammar, than many others that are more expensive. It has had a wide circulation for about thirty years. Feb. 12.

ABBOT'S SERMONS. At this office, for sale, Sermons by the late Rev. A. Abbot, D. D. of Beverley; with a memoir of his life. Feb. 12.

CHRISTIAN DISCIPLE Odd numbers of this work, both of the old and new Series may be obtained at this office. Feb. 12.

LECTURES ON CHEMISTRY.—Dr. GAY will deliver his 2d course of Lectures on Chemistry.—The 1st Lecture was given at *Chauncy Hall* on Monday evening, the 7th of February, at 7 o'clock, and they will be continued every Monday evening until the course shall be finished. The course will consist of 12 Lectures, and the subjects of each Lecture will be amply illustrated by experiments.

☞ Tickets to the course and gratuitous tickets to the 1st Lecture may be procured at the Bookstores of Messrs. L. C. Bowles, Munroe & Francis, Carter, Hendee & Babcock, S. H. Parker, and James W. Burditt, and at the study of Dr. Gay, No. 48 Milk Street.

Terms.—Ticket for one person $2, do for each additional member of the same Family $1. Feb. 5.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 600 copies of this popular selection of Hymns and Psalms, of the best edition, may be had, at very reduced prices, on application to HILLIARD & BROWN, Booksellers to the University, Cambridge. 6tis Jan. 29.

VALUABLE BOOKS for sale by HILLIARD & BROWN, Booksellers to the University, Cambridge:—

Robert Stephen's Hebrew Bible, 6v. 24mo. fine paper.
Buckland's Reliquiæ Diluvianæ, 4to.
Lardner's complete works, 5 v. 4to.
Butler's Horæ Biblicæ.
Graves on the Pentateuch.
Bacon's complete works, 10 v. 8vo.
Doddridge's Miscellaneous works, 8vo.
" Expositor, 6 v. 8vo.
" " 1 v. 8vo.
Twining's Aristotle, 2 v 8vo.
Jebb's complete works, 3 v. 8vo.
Bishop Berkley's do. " "
" Butler's do. 2 v. 8vo.
" " " " 12mo.
" Burnet's History of the Reformation, 8 v. 12mo
Jan. 29. 4tis.

THE CHRISTIAN'S MANUAL.—Just published by L. C. BOWLES, 124 Washington-Street, "*The Christian's Manual*; designed for Families and Sunday Schools. *New Series.*" For February, 1831.

CONTENTS.

Conversation between a mother and a daughter, on children's parties; Remembrance of Blessings; On the study of the Bible—Continued; Dialogue; The Paper Nautilus; Report of the corresponding Secretary of the Boston Sunday School Society for the year 1831; Poetry—"Suffer little children to come unto me." Feb. 26.

BLAKE'S NEW GEOGRAPHY. A GEOGRAPHY for Children; with eight copperplate maps and thirty wood cuts. By Rev. J. L. Blake, author of several school books.

Although there are already a great number of Geographies for children before the public, yet it is believed that the author has incorporated into this work some valuable peculiarities which render it worthy the attention of teachers. It has been his intention to make the volume attractive and interesting as well as useful; and as children are known to be fond of variety in books as well as amusements, an attempt has been made in this work to take an advantage of this trait in the juvenile mind. Accordingly part of the lessons are in the form of question and answer; others have the question at the end: and between these alternately arranged are lessons to be answered entirely from the maps. The whole is illustrated by the introduction of historical sketches and anecdotes, which will serve to make the subject interesting, and atone for the absence of every thing like *baby talk*, which is thought to be wholly unnecessary.

***Copies furnish *gratis* for examination.

Just published by RICHARDSON, LORD & HOLBROOK, Boston. February 11.

SELECTED POETRY.

[From the Massachusetts Journal and Tribune.]

These lines were occasioned by a death, which took place in this city a few months since.

THE NEW TOMB.

They've finished the darksome abode,
Of silence, of death, and of dust!
And who, of the train that are thronging the road
To this mansion, shall enter it first?

It is not the silvery head,
That here shall be first to repose—
Nor the babe, that shall come to the house of the dead
Ere the bud of its life can unclose.

But mark him, whose cheek is so bright
With the freshness of beauty and youth—
Whose step is so firm—and whose bosom is light
With the glow of affection and truth!

Ere care has o'ershadow'd his brow—
With the roses of health all in bloom—
From the many who love him, he comes even now,
For he is the first for the tomb!

And shall he, who could carry the charm
Of joy wheresoe'er he was known—
Shall he, with affections so kindly and warm,
Come down and repose here alone?

Oh! no—from the sorrowing train,
There hastens a beautiful maid—
Ere the moon shall be full in her lustre again,
Her form by his side will be laid!

The kindred in blood, far from sight,
Together shall slumber—in peace—
The kindred in spirit their voices unite
In praises, that never shall cease.

They would not that sorrow should wail
Through scenes that on earth they have trod—
They beckon the mourner to look through the veil,
Where they shine with the brightness of God!

MISCELLANEOUS.

MEMOIRS OF JOHN HOWARD THE PHILANTHROPIST.

From a very neat and accurate abridgment of the Memoirs of this distinguished friend of humanity and reformer of prisons,—which has just been published by Lincoln & Edmands,—we extract the following passages. They relate chiefly, as our readers will perceive, to the condition of prisons in the Netherlands; and they can scarcely avoid contrasting the superior management, especially of those of Amsterdam and Rotterdam, with the miserable disorder, profligacy and wretchedness,—physical and moral,—of which we sometimes hear in the prisons of England, and which unhappily may be witnessed even in our own country. The small number of criminals and of debtors confined in these jails, and the remarkable fact, that for "*ten years preceding Mr Howard's visit, there had not been a single execution in the city of Amsterdam*," are circumstances worthy of marked attention. How melancholy, in this respect, is the contrast he exhibits, in the state of Great Britain.

From France and French Flanders, Mr Howard proceeded to the Netherlands, arriving at Brussels on the 16th of May, whence he addressed the following account of his journey to the Rev. Thomas Smith, of Bedford.

Brussels, May 17, 1775.

"Dear Sir,—I came late last night to this city. This day I have employed in visiting the jails and collecting all the criminal laws. Their great care and attention to their prisons is worthy of commendation; all fresh and clean, no jail distemper, no prisoners ironed, the bread allowance far exceeds that of any of our jails, e. g. every prisoner here has 2 lbs. of bread a day, once (a day) soup, and Sunday, one pound of meat. But I write to my friend for a relaxation from what so much engrosses my thoughts. And, indeed, I force myself to the public dinners and suppers for that purpose, though I show so little respect to a set of men who are so highly esteemed (the French cooks), that I have not tasted fish, flesh, or fowl, since I have been on this side the water. Through a kind Providence I am very well—calm, easy spirits.

"I beg my best compliments to Mrs Smith; remember me to Mrs Belsham, and any of our friends who may be so kind as to think of me.

"Permit me to remain with affection and esteem, dear Sir, your obliged friend and servant, JOHN HOWARD."

From this place he most probably proceeded to Ghent, where he found a house of correction about half completed. It was already inhabited by one hundred and fiftynine male prisoners, each of whom had a separate bedroom, furnished with a bedstead, a straw bed, a mattrass, a pillow, a pair of sheets, and two blankets in winter, and one in summer. Their food was equally good and sufficient; their linen and sheets regularly changed; and the attention paid to the preservation of their health in every respect most exemplary. The number of women confined there was fiftynine, whose treatment was similar to that of the men, except that they had no separate bed rooms. There were distinct work-rooms for each of the sexes, who were carefully kept from all communication with each other. The women were employed in combing and spinning wool, in washing and mending the clothes, and in the other domestic arrangements of the house; the men principally in weaving. With every part of the internal arrangement of the place, he seems to have been satisfied. Spirituous liquors, and gaming of every kind were strictly prohibited; and the most excellent rules were established for preventing all quarrelling, for correcting the morals of the prisoners, and for making them, for the future, useful in society. No wonder, therefore, that with so much in it to commend, and so little to censure, he should style this "a noble institution." The house of correction he found to be under similarly excellent regulations. But Ghent contained one striking contrast to the general excellence of its prisons. The prison belonging to the rich monastery of the Benedictines contained three dreary dungeons, down nineteen steps, with a little window in each. With his usual perseverance in investigating every thing to the bottom, he himself descended into their gloomy caverns; but his noting the dimensions of the windows, and the number of the steps, so enraged the worthy keeper of these abodes of wretchedness, that he would not indulge his laudable curiosity any further.

At Rotterdam, what little he has thought it necessary to report, is very favorable to the police of the place, and to the wisdom and humanity of the laws of the country in which it is situated. In the prison at Amsterdam, it was highly honorable to the police of this populous city, and to the morals of the country, that there were but six delinquents confined here. The number of debtors was but eighteen in the whole city, though its population amounted to 250,000 souls, which is about one third of that of London; a circumstance creditable to the honesty and industry of its inhabitants.

Mr Howard was credibly informed, that there had not been a single execution in the city of Amsterdam during the ten years immediately preceding his visit; and that, for 100 years past, there had not been more than one in each year. How striking, how disgraceful the contrast, when we consider that in less than one fourth of that period, viz. from the year 1749 to 1771, the number of persons executed within the city of London alone, amounted to six hundred and seventy-eight, averaging nearly thirty a year. Yet what difference, we may safely ask the advocates for the continuance of this sanguinary system, can there possibly exist in the circumstances of these two great commercial cities, to call for this marked distinction in the nature and the administration of their punishments for crime? Is it said, that the stricter morals of the people of Holland render capital punishment less necessary there than in England? That is the strongest possible argument to show, that hanging with us is not the way to mend them. Surely, the time will at length arrive, though we see not as yet the dawn of its approach, when our legislators will remove this stain from a code of laws, which might otherwise be a model for the world; and learn, though late, that it is not by a prodigal waste of the blood of offenders that offences are to be checked; but, that it is only by the adoption of a mode of discipline suited to reclaim evil doers from the error of their ways, that this object may be accomplished, and that the injury they do to society can in any measure be repaired. To this correctional discipline the greatest attention is paid in every part of Holland.

At Amsterdam there was a spinning-house for the women. Some of these, formerly of characters the most abandoned, Mr Howard had the pleasure to find sitting in the presence of their mistress, pursuing their different employments, spinning, and doing other plain work, in a quiet and orderly manner. Such is the effect of the wholesome discipline judiciously adopted in these admirable institutions. Under proper and vigilant inspection, they were thus kept to work for thirteen hours a day. From their work Mr Howard saw them go to their dinner, and could not but be highly delighted at the order and regularity with which that meal was conducted. It was, indeed, a sight but seldom witnessed within the walls of a prison. The keeper, whom they call father, presided; and after leaving off their work at his command, they sang a psalm before they left the room, and descended into a neat dining room, where they seated themselves at two tables, and had several dishes of boiled barley, agreeably sweetened, set before them. On the father's striking his desk with a hammer, they all stood up, when one of them read, with great propriety, a short prayer of four or five minutes' length. Their fare was humble, but it was wholesome; and after having thus supplicated the blessing of heaven upon its enjoyment, they sat down cheerfully to it, each filling her own bowl from a large dish that held enough for four, when one of them brought, on a waiter, slices of bread and butter, which she served out to her fellow-prisoners. Besides this admirable institution, there was in Amsterdam, as in some other of the towns of Holland, a prison, or workhouse, for slighter offenders, who were employed in spinning, weaving coarse carpets, picking oakum, &c. "All at work," seems indeed to be one of the grand secrets of the orderly state of the Dutch prisons; as, *all at play*, or something worse, is most undoubtedly one of the principal causes of the vice and immorality so generally prevalent in those of England.

But with all the pleasing indications of a more enlightened and liberal method of punishing offenders, which Mr Howard witnessed in Hamburgh, there were circumstances of severity, and even of cruelty. "Among the various engines of torture," says our author, in speaking of the Butteley, the chief prison for felons in Hamburgh, "which I have seen in France and other places, the most excruciating is kept and used in a deep cellar of this prison. It ought to be buried ten thousand fathoms deeper. It is said the inventor was the first who suffered by it; the last was a woman not two years ago."

RECOLLECTIONS.

The following "Recollections," are given in the Charleston Observer, whose editor remarks that he has "no doubt of their authenticity." They will not be read without emotion.

Travelling some three or four years since, in one of the South Western States, in the month of January, in company with a pious minister, we were induced by the inclemency of the weather to take shelter in a very indifferent looking house, which we found was the only "House of Entertainment," for a number of miles. We had succeeded in making ourselves quite comfortable by a blazing fire, and were rejoicing at the prospect of spending a quiet evening, when the sound of many voices was heard, and five travellers appeared. They came forward cursing and swearing, complaining bitterly of the snow and sleet, which had impeded their progress. We soon learned that they were on their way to New Orleans with a drove of horses. Very soon they perceived that my companion was a clergyman, and they appeared to take delight in venting the most absurd and wicked oaths. We were called to supper;—when all were seated, my friend spoke in a mild, yet solemn and determined tone, "Stop!—we will ask God's blessing on our food." He then began: "Great is the Lord and greatly to be praised, and his greatness is unsearchable; who covereth the Heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth snow like wool; He scattereth the hoar frost like ashes; He casteth forth his ice as morsels. Who can stand before his cold? He sendeth out his word and melteth them; He causeth his wind to blow, and the waters flow. The Lord is gracious and full of compassion; slow to anger, and of great mercy; and therefore it is that we are not consumed. Bless us, even us, with thy pardoning mercy. May this food which thou hast given, nourish these frail bodies; and may we set a guard over our lips, that we offend not with our tongues."

The deep feeling and solemnity with which this was spoken, produced a wonderful effect. Our noisy, rude, profane companions, became civil and respectful. No one rose till thanks were returned; and when we again gathered round the fire, the conversation was on general topics; and the proposal to attend worship before retiring to rest, was cordially received. I thought how beautiful is *consistent piety*.

Travellers in a newly settled country, have not always a choice of Inns, but must often be contented to rest their weary limbs beneath a roof, through which the stars shine brightly. We had suffered much inconvenience from such lodgings; and one evening, as we rode up to a newly finished house, we rejoiced at the prospect of a tight room, and a good fire, determined to be satisfied, although our fare might be homely.

We were about alighting from our horses, in order to clamber over the fence, as gates have not yet become very fashionable, when my fellow traveller saw a tall fellow standing in the door. To the inquiry, "Can we stay with you tonight?" the answer "I reckon so," was given, and he came forward to receive us. It was a cold evening; we soon made our way to the fire, and were followed by our host. But what a looking fellow—he was full six feet four inches in height, broad shoulders, fierce black eyes, a bushy head of hair, and altogether such a looking fellow, as in the days of my childhood, I had imagined Captain Kid to be. I am not ashamed to confess, I felt a strange sensation when I found his eye fixed on me.

He spoke, but it was to curse his children, and order them out of the strangers' way. It seemed difficult to draw him into conversation; he merely answered questions addressed to him—but there was a propriety of language which convinced us, this was no ordinary man.

After supper, my friend remarked it was our practice to attend worship before retiring, and if it was agreeable to him, we would attend now. He remarked hastily, "You can pray if you choose, but I *cannot*." This speech showed something of the man. With a discernment, for which my companion is remarkable, the subject selected was the parable of the Prodigal Son; a few tender remarks were added—we sang, "Alas, and did my Saviour bleed;" and closed with prayer. When we knelt, he seemed irresolute, but at length he was on his knees; he groaned, he wept. When we rose, he said, "O, Sir, I am that Prodigal! I have been a fool, a d——d fool. I tried gambling, and was ruined—I tried drunkenness, and was miserable—I wandered off here, where nobody knew me—and now my whole soul is bent on making money. But O," said he, striking his forehead, "I am miserable." He said he was of respectable family in ——; that he had a pious mother; that his downward course was at first gradual; that at length he became a gambler; and joined a party, who frequent the steam boats on the Mississippi river—he was ruined. Ashamed to return, he plunged into all manner of riot and excess; till, in a drunken fray, he stabbed a man, and was lodged in jail for a number of months; that then he determined to reform, and, as soon as he was liberated, he came to A——; and had, for the last five years, bent all his attention to making money—but still he was miserable.

He seemed relieved by this disclosure; and listened with attention to the conversation which was suited to his case. He asked with emotion, "Is the Bible true? If my doubts on this subject were removed, I should rejoice." He listened to the evidences of its truth, which were brought forward. But the point most aimed at was to make him feel his situation as a sinner; his desert of, and exposure to, the wrath of God; and the offer of the Saviour was made on gospel terms. He wept, and his broad chest heaved with emotion. The night was far spent, and we parted; but I could not sleep.

At day light we arose, as we were under the necessity of proceeding on our way, in order to fulfil an appointment for the next day. Our host was already up, and returned our salutation in a more cheerful tone. He asked that we should pray with him once more, but not a gleam of hope seemed to enter his dark mind. We parted, and shall not probably meet again, till the morning of the resurrection — but never can I forget John ——.

CATHOLIC FUNERAL AND CONVENT.

'The Catholic Press,' published at Hartford, (Conn.) contains a letter, which we copy, as we think it will afford some instruction to our readers. It may make them better acquainted with the condition of the Catholic Church in this country; they may be surprised at the conversions, which the writer mentions, from Protestantism; and they may observe that the same language, which is used by some Orthodox persons in contrasting Calvinism and Unitarianism, is here adopted in comparing the Protestant with the Catholic faith —and with equal justice.

To the Editor of the Catholic Press.

WASHINGTON CITY, Dec. 20, 1830.

MR EDITOR,—The following simple detail may offer some interest to your readers, and afford matter of pleasing and salutary reflection.

A few days before the opening of Congress, passing along one of the streets of this city, and coming near the church of the Rev. Mr Matthews, my attention was forcibly arrested by the appearance of a funeral, which was moving in that quarter. The bier was borne by six gentlemen; and immediately after it were walking the same number of young ladies, who appeared to be the honorary bearers of the pall. A considerable number of clergymen were also in the procession, besides many citizens. But what most attracted my attention was the appearance of some ladies, in a kind of black uniform, who had in charge a number of little girls, also in a plain, neat uniform; and a much larger number without any particular uniformity of dress; but all moving in the most pleasing and affecting order. While, with many other spectators, I was gazing upon the interesting scene, I perceived near me a gentleman, who, from some remarks which fell from his lips, appeared to be well acquainted with the whole matter; and I was led to make some inquiry about the person of the deceased. He informed me that it was a Miss Catharine Tyler, and one of that religious order, well known as the *Sisters of Charity*. I was now more eager to learn every particular regarding the deceased, and the order to which she had been attached. Among many other things, my informant told me, that these good ladies had charge of an asylum for the poor in this city, and that the children in uniform were their boarders, and that the others under their charge were their day scholars. All these, he informed me, were gratuitously educated by them, and that what the labor of themselves and orphans could not supply for their support, was munificently afforded by the good citizens of Washington. I was told moreover that the house in this city was only one of the many branches (in New York, Albany, Philadelphia, the West, &c.) of a mother house, called St Joseph's, near Emmitsburg, Md. This principal house, he informed me, was established about twenty years ago, under the auspices of the late Archbishop Carroll, and till late years under the care of Mr DuBois, now Bishop of New York; to whom it is much indebted for its rise. The donor of the land, he told me, was a Rev. Mr Cooper, a convert to the Catholic religion, a man of extraordinary piety, and one whose modesty and humility would forever keep him concealed from public notice. It had too for its Mother-superior, a lady of distinguished talents and virtue, Mrs Seaton, a convert also, who, while she lived, was the soul of the society, and was greatly instrumental in raising it to its present degree of excellence. The sisters of this, and all the other establishments connected with it, I was told, are devoted to almost every good work; the care of the sick, assisting and educating the poor, teaching, in the mother institution, the higher accomplishments of polished life; while they give themselves to regular discipline, and devotional exercises; for, bound by annual vows of poverty, chastity, and obedience, the service of God and their neighbor is their chief object; not caring, as regards themselves, for more than a plain and moderate support.

While I was listening to these details, the procession moved into the church, when the funeral service was performed with an affecting simplicity and solemnity. Inquiring further, I was told that this Miss Tyler was one of four sisters of the same family, all belonging to the same religious institute, and besides that they have a brother, a priest in Boston, and all converts; moreover that an uncle of theirs and his son, Messrs. Barbers, from being Protestant ministers became converts prior to them, and that the son became a Catholic priest. This indeed seemed to me a remarkable family; and the account of their change of life made a strong impression upon me.

Now leaving the church and proceeding homeward, my mind was well employed in reflection. While I reflected upon all that I had heard and witnessed, what I had heard among Protestants respecting the Catholic religion and its religious orders also came into my mind. I asked myself, did Protestants formerly act fairly towards the Catholics? My convictions of that day, which I believe to be well founded, plainly told me that they did not, at least as far as concerned the representation of their religion and practice.

Some circumstances more about the deceased affected me much; I spare you the relation of them. Her death was most edifying; all was marked with so much of fervor and simplicity—so much of tender piety, yet with all the discretion of that wisdom which is from above, and spoke so well of the whole spirit of her institute, that I could not think but that the tree was good, of which these were the excellent fruits. I reflected that I also must die. But how was I to dispose myself for that last hour? My reason told me that I must live as I should wish to die. But in settling my faith should I henceforth be a Protestant or a Catholic? I reflected that I had known many Protestants who became Catholics on their death bed, but never knew of a Catholic who forsook his religion at the approach of death. This, I thought, well verified what I had heard as the concession of a Protestant Prelate, viz. "that the Protestant religion was the most convenient wherein to live, but that the Catholic religion was the most safe wherein to die."

The account that I have submitted to you in this form, Mr Editor, agrees, I am confident, with what you must have known of these good Sisters of Charity, and I trust that your readers may not find it wholly devoid of interest; nay, perhaps it may tend to remove a good deal of the unfounded prejudice, which exists among some of those who are less informed about the Catholic religion.

AN OBSERVER.

THE MERCHANT'S INSURANCE COMPANY in BOSTON conformably to the requirements of their Charter give notice, that their Capital Stock is $300,000 the whole of which is paid and invested according to law—that they make insurance on *Vessels, Cargoes*, and *Freight* against the perils enumerated in their policies and that they make insurance on *Buildings* and *Property* on shore against *Fire* on such terms and conditions as the parties may agree—to an amount not exceeding thirty thousand dollars on a risk.

JOSEPH BALCH, *President.*
SAMUEL W. SWETT, *Secretary.*
6t January 21, 1831.

A LAD WANTED. A Lad about 14 years old who writes a good hand, and is quick at figures, is wanted in a wholesale Dry Goods Store; his principal compensation will be constant employ.—None need apply that are allowed to be out evenings, in the habit of attending the Theatre, or similar places of amusement. A line directed to H. W. in the hand writing of the applicant, and left at this office, will meet with immediate attention. eptf Jan. 8.

DISTRICT OF MASSACHUSETTS, *to wit*
District Clerk's Office.

BE it remembered, That on the twentyfirst day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"Tales of Travels in Central Africa, including Denham and Clapperton's expedition, Park's first and second journey, Tuckey's voyage up the Congo, Bowditch's account of the mission to Ashantee, Clapperton's second expedition, and Callie's travels to Timbuctoo. By SOLOMON BELL, late keeper of the Traveller's Library, Province House Court, Boston. With a map and numerous engravings."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
Jan. 29. 4t.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the nineteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"Peter Parley's Tales of the Sea, with many engravings."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*
Jan. 29. 4t.

NATURAL HISTORY OF THE BIBLE. This work, by Rev. Dr Harris, of Dorchester, is for sale at the Christian Register office. It has been lately noticed in the Register, with a just expression of surprise, that while it has passed through at least four editions in England, the original edition in this country has not all been sold. Feb. 1

A. U. A. TRACT, No. 44. This day published by GRAY & BOWEN, No. 144 Washington Street, A. U. A. Tract No. 44, "An Explanation of the Words 'By nature children of wrath' found in Ephesians ii. 3." Feb. 19.

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All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

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